

THE OHIO AGITATOR.

E. NETTLES, Editor.

"PRACTICE WHAT YOU PREACH."

\$1.00 Per Annum.

VOL. I.

COLUMBUS, OHIO, SATURDAY, SEPTEMBER 23, 1882.

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view of the danger of selling alcoholic drinks,
not to fill physician's prescriptions for wine,
whisky, and the like.

Select Poetry.

RICH ROGUES AND POOR.

Clothes that are worn at the people's expense.
Sometimes are fine and sometimes are coarse;
Men are shut up for a few paltry pence,
Others go free, by favor or force.
He who grows rich by defrauding the state,
Bidding the public to dance as he pipes,
Dressing in broadcloth and dining from plate,
Ought to wear stripes.

Cobblers who labor with lapstone and awl,
Pegging and stitching the work on their knees,
Earn what they get, though their gains be small—
Not so with others, who rob at their ease.
Men who bore holes in the public purse,
Thousands to gain and nothing to lose,
Making our freedom a fraud and a curse,
Ought to peg shoes.

Criminals languish in prisons to-day,
Men who were trained from their youth to steal;
Others, more guilty, are brilliant and gay,
Rich with the wreck of the public weal.
They who have thieved from one man of the
State,
Brothers in crime like brothers should dwell;
Justice should hold small rogues and the great,
Shut in a cell.

Hard are the stones that the convict breaks,
Slowly the rocky mass crumbles away;
Easy the ruin that bribery makes,
Quickly straggling bagels decay.
Truth will move onward, although it be lame,
Justices for tardiness sometimes atone;
Men who make freedom a threat and a shame,
Ought to break stones.

RUM'S TIDAL WAVE.

BY MURRAY N. RICHARDS.

Rum's tide-wave of death flows over our land,
Aye! worse than Death's tide it sweeps o'er
the soul,
And all that is fair, and noble, and grand,
Forever is hid, where its black waters roll.

On its bosom it bears all that's lovely in youth;
It blots from young life every beautiful
thought,
And it sweeps every vestige of honor and truth
From the poor helpless soul its current hath
caught.

Oh! the wrecks that are strewn where its waters
have swept,
Oh! the hopes that lie buried 'neath its terri-
ble tide,
Oh! the tears that the eyes of the mourners
have wept,
As down its swift stream their loved ones did
glide.

Who can measure the depths of this terrible
wave?
Who can tell of the souls it hath borne to
their death?
When no helping hand was extended to save—
No loving one near to receive their last
breath.

Oh! our beautiful land is shadowed with woe,
And all its bright future seems mantled with
gloom,
The taint of rum's poison, wherever we go,
Destroys its sweet flowers and withers their
bloom.

Shall its death-chilling waters continue to lave
The ever green shores of our God-given land?
Shall the blessings that He so lavishly gave,
Be wrenched from our grasp by the rum-seller's
hand?

Forbid it, high heaven! and show us the way,
That its shadows no longer enfold us in
gloom,
God's power we invoke! and ever we'll pray
To escape from this curse and its terrible
doom.

AN INFIDEL'S PRAYER.

O man, creator of god and devil, and great
author and dispenser of misery and pain upon
earth, we humbly approach thy arbitrary tribunal
and implore thee to be considerate and kind in
the treatment of all living creatures.

Almighty man, when thou sittest upon the
judgment seat, be merciful to the erring culprit
before thy unjust and tyrannical throne. If he
hath stolen that which his natural wants called
loftily for, and which he had no means but theft
to procure, O self sufficient and cruel man, deal
gently with him. But, O man, if the culprit
hath killed his neighbor to acquire his goods, or
for vengeance, or to gratify his blood-thirsty
spirit; or if he hath put his property into his
wife's hands, that he may securely wield and en-
joy it while his creditors and he that hath stood
surety for him are stripped of their goods and
impoorished to pay his debts, then, O almighty
man, smite the unjust and heartless rascal that
hath done this.

O man, when thou sittest in judgment deal
gently with the small boys yanked up for steal-
ing apples or watermelons. Reprove them gen-
tly and let them go the first few times; for al-
though of such is not the kingdom of heaven,
yet they become warriors, members of congress
and presidents.

And, O man, wilt thou be kind to the frail
woman that hides her face and covers before
thy august tribunal? Wilt thou remember that
"man," the infernal scoundrel, hath deceived,
debauched and ruined her, and that he moves in
good society while there is no way open to her
but the path that is strewn with skeletons and
death's heads? Wilt thou remember that she is
a "woman," a tender woman, and that her trans-
gression is the fault of man, the tobacco-eating
animal? Wilt thou remember that she has many
wants and that man leaves but one lucrative
pursuit open to her whereby she may gain a liv-
ing? Wilt thou remember that the pursuit he
recommends her to is one that administers to his
pleasure and to her pain and wretchedness?
Wilt thou remember that her sin is many times
not of her own choosing? Almighty man,
speak gently to her. Don't fine and cost and
embarrass her, but hunt up the rascal or rascals
that have debauched and deceived her, and cut
their backs with stripes from the avenging raw-
hide.

O man, when the law dooms a poor fellow to
the penitentiary for five years for stealing a sack
of flour and a side of meat, we beseech thee to
knock off four years and add them to the sen-
tence of the bank president or cashier that has
stolen his thousands.

O man and woman, be gentle with your little
children. Remember their little wants and
pains. Observe how their poor little hearts
palpitate when you rudely chide them or cruelly
and brutally beat them (you incarnate devils,
you!). Listen attentively to their little peti-
tions. Pet them tenderly. Let them know you
love them. Try to make them happy. If you
have to deny them anything try to make them
understand that the denial is for their good. O
mother and father, never strike your little child.
O, never let it go sobbing to bed. Don't teach
it to be afraid of you. Don't teach it to lie.
Don't let it know that a lie is possible. Don't
accuse it. Don't charge it with any fault blind-
ly. Let it tell its own artless little story. That
will be truth, if told without fear. Fear is the
father of falsehood. The child never lies till
it observes that others lie, or till, by false ac-
cusation, or through fear, it is forced to lie in self
defence.

O man, wherever thou art in authority, be just
and merciful to those under thy yoke. Consider
the hard condition of those who have no homes.
Consider the hard condition of those who have

to sweat and toil at day labor to procure the
bare necessities of life, and who are denied the
luxuries and comforts.

O man, be kind to the worn out tramp. O,
vouchsafe to give him a cup of coffee, and don't
turn him away hungry. And O man, don't thou
know of a poor suffering family? Then we be-
seach thee to supply them with food and fuel
and with such other help as thou canst command
and their needs require.

And we would further implore thee, O man,
to bless thy cattle, thy horses, thy hogs, and thy
sheep. Bless thy cats and thy dogs—bless all
of them with shelter, with sufficient food and
with kind and gentle treatment. And if thou
findest little birds robbed of the liberty which
is theirs by natural acquirement, and imprisoned
in cages, O man, we beseech thee to take up a
hatchet and smash 'em out of the cages and let the
birds go, unless thou findest that they belong to
another clime and thou knowest they will per-
ish if liberated. In that case, O man, see that
they are returned to their own country and
there restored to that liberty which is theirs by
natural right.

O man, we beseech thee not to lie to us nor
to cheat us. Deprive us not of the right to
speak and to print our honest thoughts. O, do
not prescribe us and slander and revile us be-
cause we cannot believe that which hath
neither reason nor sense nor evidence to sus-
tain it.

O man, we beseech thee to earn thy daily
bread by some honest employ. We pray thee
not to be a drone in society, but to reason
what thou consumest, or to make thyself useful
and necessary to him that doth produce what
thou consumest.

O man, be honest with thy fellow man. We
pray that thou wilt always be considerate of the
rights and feelings of others.

And we supplicate thee, almighty man, not to
put thy strength and money into the politics of
the day. Don't become excited by partisan
clamor. We implore thee to keep cool and to
frown at the man that seeketh office every time
he addresseth thee.

And, O credulous man, we pray thee to with-
draw thy treasure from heaven and to invest it
in United States bonds, that moths cannot de-
stroy, and that the sturdy arm of honest labor
will sustain and make good.

And we further beseech thee, O deluded man,
to tax the edifices devoted to the worship of the
saviors and saints thou hast created. Or, what
is better yet, O most unreasoning man, we beg
of thee to sell those edifices and pay off the na-
tional debt, or appropriate the money to the
purchase of inalienable homes for poor worthy
families so far as it will go.

O man, in conclusion, we beseech thee to do
some good charitable act every day. O, try to
make thy life of to-day an improvement on thy
life of yesterday. O, we pray thee to set a reso-
lution to drop one fault or infirmity every day
of thy life till thou hast left them all off and be-
come as perfect as a creature of thy make up
and surroundings can be.—Seymour (Ind.)
Times.

I am no fanatic, I hope, as to Sunday; but I
look abroad over the maps of popular freedom
in the world, and it does not seem to me ac-
cidental that Switzerland, Scotland, England, and
the United States, the countries which best ob-
serve Sunday, constitute almost the entire map
of safe popular government.—Joseph Cook.

Men who cannot tell what to do for prohibi-
tion until after the old party conventions are not
prohibitionists. They are only disaffected Rep-
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COLUMBUS, SEPT. 23.

THE COLORED RACE.

Their Independent Action in Politics Approaching.

The colored voters ever since their enfranchisement, have acted almost solidly with the Republican party. They now claim to have the balance of power in their hands, and by united action, they may elect, or defeat any one of the party they may feel disposed to lay upon the shelf. The war in this respect was commenced by Mr. Waring, late editor of the Afro-American, which died, almost immediately, upon that gentleman's retirement from the management. While the colored man owes no allegiance to the Republican party, for their freedom and citizenship, as they were emancipated through "Divine Providence, and as a military necessity," as said Abraham Lincoln's Emancipation Proclamation; they owe still less to the Democrats who opposed the Fifteenth Amendment to make them equal in citizenship.

The colored race is divided into classes the same as the whites, and they have their likes and dislikes in like manner. There are good and bad among them, and owing to the ignorance of the majority of them caused by the bondage of their race, their moral standard is far below what it would have been otherwise. This ignorance has led them to believe that the cries of the political sharks, and officeholders, of the Republican party, were their true friends and emancipators, giving the lie to the Proclamation that made them *Free Men*. Many of them also had formed an appetite for alcoholic stimulants, their ignorance of its effects were beyond their conception. The appetite grew upon them, and the temptation to indulge in the intoxicating cup, has been their greatest mistake. While voters have been for years, and are still treating their votes, to the church and wily politicians and candidates for rum and beer and it was not a surprise when the colored race fell in with the same practice. The better class of them have almost invariably voted the Republican ticket, because at the organization of that party the old Abolition or Liberal party and the Free Soilers had joined hands, or rather forced them into their policy upon the slavery question. The cry was "no more Slave States. No more Slave Territory." There was nothing said in regard to the slaves then in bondage in the Southern States. They did not interfere with it. Mr. Lincoln in his inaugural message guaranteed to the South, that he did not wish—nor, was it the policy of the party that had made him President to interfere with slavery where it then existed; and only "through the Divine Providence, and as a military necessity, were they liberated. Therefore they owe no allegiance to that party, and much less to the Democracy, as they have opposed every movement to further their advancement and make them equal in citizenship; only so far as they could purchase their votes, upon the same terms as the lowest class of white men. This has been the status of the colored voter up to within the last year. They now discover this terrible fact—they are equal to do the voting, but not equal to hold any lucrative or responsible office, within the gift of the party to which they have been giving their support.

In view of this fact, what would be the duty of the colored voter, not only to himself, but to his wife and children? Nine-tenths of the members of the Abolition and Free Soil parties belong to, or sympathize with the Prohibition Party, which declares that no distinction shall be made on account of "color, race or sex," and declares against the liquor traffic, that has been and is now the worst curse upon their race. This traffic leads them into idleness, into the gambling dens, saloons and rum holes and losses to them all of the respect that would be given them otherwise. It is therefore a duty that they owe to themselves before casting their lot, to ex-

amine well the parties that will give them the greatest benefit. By casting their votes with the Prohibition Party, they will unite their strength with those who ever proved to be their best friends, and will not only promise, but work and do for their best interest, morally, socially and politically.

TO THE CHRISTIAN CLERGY —OF THE— STATE OF OHIO.

REVEREND SIRS:—We have long felt a desire to address you directly upon a subject which to us seems of vital importance, not only as a political issue, but one which embodies moral and true religion as well. We refer to the liquor traffic and its prohibition. As to theological matters, we stand upon neutral ground, and can therefore address you in a spirit free from sectarian partiality. We shall enter the theological arena no further than to assume the religion you profess means goodness and humanity, as without these grand principles it could scarcely be called a real religion. To be honest and faithful exponents of such principles, is truly a noble calling and one worthy of the respect and esteem of every good man. But to disregard such principles, is to incur the contempt of those who are honest, observing and thoughtful, and lead them farther and farther from the folds of the church and the gospel you inculcate, until they are hopelessly submerged beneath the waves of infidelity which are now penetrating every city and hamlet in the nation, and against which your efforts seem of no avail. That those who disregard are fearfully in the majority you will hardly deny. That the number is greatly on the increase is also lamentably true. The people have looked to you as great moral teachers—the guardians of the nation's morals, the promulgators of the gospel of salvation through the atoning blood of Jesus Christ, whom you profess to love and serve. Do the people thus regard you at the present day? We aver that they do not, with perhaps few exceptions; and to whom shall we attribute the blame? Is it not chargeable directly to yourselves? How have you addressed the Heavenly Father and beseeched the Great King seated thereon to mitigate terrestrial evils, and then as if you had no faith in the fervent prayer uttered, or as if you thought He whom you addressed would absolve you without further effort on your part. You have conducted your selves the opposite of your petitions, which conduct must of necessity cause faithlessness on the part of those who have heard and observed the same. This as designed, applies more particularly to the temperance question, which involves the lives and fortunes of thousands of your fellow beings, and which ought to be inseparably connected with politics, good morals, and religion. You know and you admit that the liquor traffic is a gigantic crime. You are also cognizant of the fact that for scores of years temperance people have used and relied wholly upon moral means to eradicate the evil. What are the results? A few, and only a few individual drunkards have been permanently rescued from a premature grave, while a mighty multitude has marched onward and downward to certain death. Meanwhile the traffic has assumed more formidable proportions and fortified itself more securely behind the law and the executives of the law. Various moral movements have swept the nation like a tidal wave. Great excitement prevailed, everybody signed the pledge and declared for temperance; but alas! the excitement died away, and ninety and nine out of every hundred thus converted to abstinence turned again to their cups; and in many instances the last state of these converts was worse than the first. Hundreds of you have witnessed repeated attempts to enforce existing laws, and saw the law trampled under foot and the criminals escape justice. Whatever may be the cause of this defeat on the part of temperance people, you cannot (with perhaps a few exceptions) attribute any blame to them, unless perhaps, you may charge them with withdrawing from the contest and leaving the enemy in possession of the field. This, however, is in most cases unavoidable, as they soon learn that the executives of the law are in league with the criminal, and consequently their efforts are fu-

tile. These assertions are not mere guess-work, for our own individual experience demonstrates their truth. Again, not only your prayers, but those of all Christendom, have been sent heavenward in behalf of the victims of strong drink and their utility in this respect fully and incontrovertibly demonstrated, at least so long as there is an absence of corresponding action. Had that handful of patriotic freemen who inaugurated the anti-slavery movement contented themselves and depended wholly upon prayer, 4,000,000 of people would yet be under the bondage of Southern aristocracy. But when work, hard, earnest, persistent work is added, grand results are always achieved.

Under our State Constitution "No license shall be granted for the sale of intoxicating liquors, but the legislature may, by law, provide against the evils resulting therefrom." Our laws upon the statute books make the sale of liquors, to be drunk upon the premises, a criminal act. They also hold the seller of liquor, and the owner of the premises where liquor is sold, let it be drunk wherever it may, liable for damages for injuries sustained by such sale. They also prohibit the sale of intoxicating liquors to minors and persons in the habit of becoming intoxicated, besides the Smith Sunday law, and many other restrictions. Now, knowing, as you must, the evils and enormities that grow out of the traffic, can you not set consistently, and nerve your voice to denounce this debasing business, and oppose its recognition as a legitimate business by license or special taxation? Can you not urge others to do the same? Can you not stretch out your hand and cast your ballot for a principle that will walk hand in hand with righteousness? Can you not urge others to do so; or are your own personal interests as much at stake that you dare not?

There are many among you who have a mighty influence over your congregations. Especially in this true of those of you who herald the doctrines of the church of Rome. A decree from you to the laity with the penalty of excommunication invariably commands respect and obedience. Knowing this, think you you can be held unaccountable for the crime growing out of the liquor traffic? Wherein can you be called good or humane? We have often asserted that it was in the power of the Christian church to annihilate this murderous traffic. You are the leading representatives of the church. You are competent to control its destiny, be it good or evil. But if you would bring about its permanent good you must cease to be the tools or in any manner subservient to a political aristocracy. By a political aristocracy we mean the Republican and Democratic parties. That both these parties have been instrumental in good deeds, none will deny. That both may have been to a limited extent honest, may also be true. But can these things be said of them at the present day? What question or measure of vital importance is now pending, that would justify an honest, intelligent citizen, in lending his suffrage in their behalf? Do not all their manifestations abundantly demonstrate that both of them are in league with his majesty the devil? Does either of them care for the rights and liberties of the people—for good government? You dare not affirm! Then pray tell us how in the name of God and common sense you can persist in becoming their abettors in iniquity. Right here we desire to ask a few questions which we trust will not be construed as being impudent or insolent, as they are asked in a spirit of honesty, earnestness, and a desire to know the truth.

1st. Is it not a notorious fact that at least nine-tenths of your calling deposit their ballots in behalf of the Republican party?

2d. We have many times heard it affirmed that the great object in thus supporting the Republican party was because you earnestly desired the consolidation of church and state, and this mainly that your salaries might be paid out of the funds of the state, and thus insure you a better and more certain compensation for your service. Is this true?

3d. Do you sustain the Republican party for the purpose of any ecclesiastical legislation, and if so, what?

4th. Are not both parties equally corrupt and useless so far as the best interests of the people are concerned?

5th. Is there a single reason to suppose that either party will legislate in the interest of temperance or prohibition?

6th. Can you give sound, substantial reasons for not sustaining a third party pledged to Prohibition?

7th. How can you be good and humane and sustain crime and immorality?

These are not idle questions, but questions which you as great moral teachers must answer, or if you do not, demonstrate your cowardice and affiliation with crime. From your pulpits you hurl the thunderbolts of damnation at evil doers—promise them eternal punishment if they forsake not their evil ways. You invoke Almighty God—"Lead us not into temptation," but by your votes you pray with far greater effect—*LEAD US INTO TEMPTATION*, which temptation too often leads to shame, disgrace, poverty, death, and by your own words, eternal damnation. How can you justify your inconsistency? How at one for the ruin to which you have been accessory?

Many of you who flatter yourselves that you are supremely wise affirm that the time has not yet arrived to make temperance a political issue. Pray tell us when it will arrive if you continue to maintain this cowardly conservative sentiment. By such expressions, coupled with a corresponding action, you stand in the way of human advancement. If the Christian clergy are not the proper persons to be first and foremost in every reform, where shall we look for leaders? There are many who have renounced the doctrines you profess and to whom you apply the gentle epithets, Heretic and Infidel, yet among these are to be found men who in intellectual ability and good morals are every inch your equals. It is also a noteworthy fact that very many of them are numbered among the best, most trustworthy and self-sacrificing temperance men and prohibitionists. Moreover, many of them are leaders in such movements, and the time is near at hand when it will be necessary for you to decide whether you will lead on the reformation, or whether you will suffer Infidels to supersede you in this respect. The reformation is surely begun, and although you may intervene it is sure to march to victory. If you do not carry forward the noble work, your hated enemy, *THE TEMPERANCE LEAGUE*, will. Therefore, if you would cleanse your sacerdotal robes and make goodness and humanity a living reality in your work of salvation, you must no longer give aid and comfort to villainy. A religion without charity and humanity is worse than no religion, and any person who by his voice or vote supports the liquor traffic is destitute of both. In conclusion we will venture one more question. It is known that the drinking man seldom gives any thought to theological matters. He may belong to the church, but never thinks of heresy. His pastor is very mild on the temperance question; does not injure his feelings by denouncing the company he keeps or the places he frequents. He reads but little, and studies less. He pays as liberally as he can afford for the support of the pastor, and matters move along passably smooth. If, however, the liquor traffic be abolished, those who now drink would cease to do so, their spare time would be spent in reading and reflection, and this in many instances might produce heresy. Is this the view you take of abolishing the liquor traffic? We have often heard the clergyman express his views thereon. There must be some great reason why you will not sustain prohibition. If you are not too faint-hearted, cowardly, or puffed up with self-conceited wisdom, we demand that you honestly define your position in this great question of the liquor crime.

Society is manufacturing drunkards faster than temperance apostles can reform them. So with saloons; they are manufacturing criminals faster than the courts can try and punish them for the offenses committed. And the church also is making Infidels more rapidly by the course its ministers and members pursue on the temperance question than conversions. Why? Because they are all doing more for party and politics than for God.

John Moffat, the Tennessee Temperance lecturer, is now working in this State.

The Ohio Agitator.

COLUMBUS, OHIO, SEPT. 23

SPECIAL NOTICE.

THE OHIO AGITATOR is a fearless, uncompromising exponent of Separate and Independent Political action, and is conducted directly in the interest of the Prohibition Reform Party of the State of Ohio.

Correspondence solicited from all parts of the State. Write only one side of the paper.

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COLUMBUS, OHIO.

CIRCULATE THE AGITATOR.

The AGITATOR will be furnished to single subscribers for the campaign for fifteen cents, single copy; or to clubs of ten or more at ten cents per copy. Send in your orders, and keep up the agitation.

The time is coming when ministers will urge Prohibition in their pulpits without making an apology to the devil for it.

Some of our truly good Temperance men mourn more the shame the traffic brings than mourn the sin that brings the shame.

We are promised a full expose of Henry the Calvinist's, Secret Circular, and will give it next week. It is a villainous trick, tinged with bribery and will fall heavy somewhere.

"Reformed thieves cannot prevent theft by preaching honesty." Neither can reformed drunkards obtain Prohibition by advocating the election of the Democratic or Republican tickets.

That Liberals and Christians should conspire with liquor fiends to sustain and perpetuate crime is a burning shame. It will bring upon their memory the curses of generations yet to come.

William Bonar, of Knox county, is the Prohibition candidate for Congress in that district. No whisky bottles would be stolen from his room if he went to Washington.

It was a Democratic legislature that passed our present "Liquor laws." Now, why don't the Republicans join hands with the Prohibitionists and elect Homer L. Castle Prosecuting Attorney, who will enforce them?

The Prohibitionists of Hardin county have made the following nominations: For Commissioner, George Gaseley, of Roundhead; for Surveyor, P. W. Room, of Liberty, for Insolvency Director, James Winters, of Pleasant.

Liquor men will have no fear of any temperance legislation the coming winter. The Pond Bill was the illegitimate child of the Republican legislature and it has so disgraced itself, that it will die before the conception of another.

The whisky ring will not support any politician unless he commits himself to their cause, therefore it has political influence which those who favor the cause of Prohibition and vote with other parties have not.

Read Republican John Hopley's opinion of Charles Foster on our fourth page. He has been editor of the Bucyrus Journal for many years, is honest in his opinions, and a firm, unswerving Christian gentleman, and cannot but tell the truth in regard to the Foster position on the Temperance question.

Another Converse-English campaign is in progress between the candidates of the two dominant parties for Prosecuting Attorney. All a man has to do to learn his true character is to run for office and "Fins-stones" are thrown at them from all directions, but they cannot strom our CAVILE.

THE ALLIANCE NEWS.

This paper or journal as it may be called was established by "the Anti Ohio Liquor Alliance," a society formed to advocate the Prohibition of the Liquor Traffic. The Rev. A. H. Thompson, of Westerville, Ohio, President of Otterbrien University, being the President of the National Prohibition Alliance, having conceived the idea, thought it a proper course to pursue to organize a branch for Ohio, and Rev. L. U. Sneed was made its manager. Mr. Sneed at once came to Columbus and opened up a headquarters and through a systematic "spider and fly" operation, got all, or the most, of the leading Prohibitionists of the State to walk into his "beautiful parlor." They were received with open arms, (that is the one's that had dollars to spend in the cause) and smiling face. The work went bravely on. The hooks and lines set were baited with "Prohibition Taffy" and many were the "Suckers" that was biting at the hook, and not a few only were caught. The idea was conceived that a newspaper should be published in the interest of the cause, and the concern become a corporate body by filing their certificate of incorporation with the Secretary of State. The capital stock was made \$50,000. Prohibitionists were asked to invest and as suckers they bit at the baited hook. The stock was rapidly taken, their parlor fitted up in the costliest style and everything went on lovingly. Ike Tucker was dining Sneed and was as terribly down upon his co-worker in the Murphy work, W. B. Chadwick. Why this terrible antipathy to the latter, no one but the "immortal Ike," will ever fathom, unless it was, that the Alliance News, did some good service, in waking up the ministers of the churches to their duty in regard to the Liquor Traffic. Things got lively and the Murphy cause was failing, because of the excitement upon this new question, Ike had not or would he declare in favor of the "d-d barren idealism—Prohibition." Ike even got so hot, that he attended Prohibition conventions and become a common disturber. The Prohibitionists and the Anti-Liquor Alliance let him rage until he had exhausted all the known vulgar epithets in the vocabulary of our language used among the high or low. He then went to Michigan to speak in favor of Prohibition, because they paid him well and when he came back, he was tickled as he displayed the "yellow boys" he had received from the "Wolverines."

Ike returned from Michigan about the time the Loveland Convention was to be held, and as he had been advocating the "d-d barren idealism—Prohibition," in Michigan (he almost forgot that he had returned to Ohio) and hid himself down there to be nominated for Governor—but Rev. Dr. Leonard sat down upon him so hard that he will never recover. Owing to the injury then received he went directly over to the support of Governor Foster who was during his electioneering in the breweries of Cincinnati and Beer Gardens of the State. Ike received his reward however, and is now Superintendent of the State Capitol, by the grace of his truly good "Temperance Apostle," Charles Foster, who sits in his seat, when in Congress, two days and one whole night, to vote for the "two Spigot bill" for the benefit of the distillers and brewers. During the campaign Ike denounced the Alliance News, and as for Sneed any one would have taken him for an escaped convict according to the opinions of Tucker.

The Alliance News went on, but after the exciting campaign there was a dearth in the work, and of course a falling off of the income of the concern. The assessments upon the stock came rapidly, a great amount of unnecessary printing was done and the officers had lived upon the fat of the land, and means did not come in as fast as they were wanted, they commenced to fix up their "hooks and lines" and go fishing again. The manager took a trip to Tennessee, and during his absence, the hooks were baited and the lines thrown out and set to catch the necessary funds to keep up their organization. This time they were baited with "Townsend Sarasparilla," and they were about to make a grand success of their sport, but there came a halt—there became a Sutter among the stockholders and many said they would never pay another cent towards its support. Matters waxed warm

around the manager and he has been ousted from his position. Those engaged around the "parlor" were openly in favor of adopting the Republican Candidate for Secretary of State and did approach J. Odell, G. T. Stewart and others, and discussed the subject. As Secretary of State Townsend, Geo. K. Nash, Hon. Alexie Ope and others are daily visitors at the Alliance News headquarters speaks for itself. The concern is running the pay of the Republican Party and Prohibitionists can now see how they have furnished the means to break up their party by the men who have "stolen the livery of Heaven to serve the devil."

The Prohibition element are in the ascendancy in the concern and they have announced that a change will take place at an early day and the paper at present remains neutral on politics as between Democrats, Republicans, Greenbackers or Prohibitionists, as to candidates but favor Constitutional Prohibition, while they at present are uniting their efforts to elect the Republican candidate for Secretary of State Mr. Townsend.

WHY WE DON'T.

We have been asked several times during the week why we don't fight the Democrats the same as the Republicans? In answer we will say that we have said all we can of them when we stated in our Salutatory last week that we did not expect to convert them to the principles of Prohibition. They have declared in their platform their opposition, and as Gov. Foster says it is "made up of saloon keepers, drunkards and prostitutes," of course, then, according to Republican authority, there is no show for aid to the Prohibitionists from them. A good hunter always goes where the game is and shoots straight at it to be successful, and it is just so with us in regard to our position toward the Republican party. They claim to have all the moral element in their ranks, and we wish them to prove it by their ballots when they go to cast their votes. That is the reason why we don't.

John Billings vs. The Agitator.

John Billings says when he gets ready to leave his party, his principles and his God, then he wants a barrel of alcohol, out of which he could make all kinds of liquors and get rich, even if he did vex and irritate the vital organs of the head with fumes and the soul with darkness, terror and death. He'd have money.

John hit the nail upon the head that time, and a great number of gentlemen, including ministers, temperance workers and Christians, are following his advice by voting with the Republican party. This is the Agitator's opinion.

"It Must Come to Prohibition."

We hear this remark from good temperance men on every side of us, referring to the action of the Prohibition party. Well, gentlemen, believing so, why not come at once to our help! The longer we delay, the farther off we put the day of victory. Come out from the vile, hypocritical Whisky and Beer parties, and vote for "Principle and Right."

The Republicans having, as they think, united all the moral element they can in their favor, the State Executive Committee have started agents out over the State to buy up saloon men for the Republican ticket. Publicly Republicans profess to be a temperance party, privately they are not. Can anybody place any confidence in such a party that can blow hot and cold on all subjects?

The biggest Rummie in Christendom is no greater enemy to temperance and Prohibition than Governor Foster, particularly to the latter. This is shown by the interest he took in the passage of the two "spigot bill," drinking beer in all the breweries in Cincinnati, in company with Amour Smith and in his own congressional district "treating the boys liberally."

The Temperance people who go to the polls and vote the Republican ticket this fall reminds us of what the little girl did in her prayer one morning, when, at the close of a long and earnest petition, said: "Good-bye, God! I'm going to Jersey—to be gone four days."

Temperance people are too apt to be intimidated by wily politicians. Our cause is of too great importance to set aside at all the will of a few. We cannot expect anything from either of the old parties, and there never was a better time for organizing a prohibition party. The temperance people are demanding, and each county should go to work and organize, and elect delegates to meet in a State convention at Lincoln, as the Liberator has already suggested. —Liberator, of Lincoln, Nebraska.

"Men usually follow their wishes till suffering humanity compels them to follow their judgment."

Just so, and the men who are following the Republican License or Tax Party and the Free Whisky Party expecting "temperance legislation have about as much judgment as Tompson's mule that ran in the river to keep out of the rain."

As the Republican party have all the fat offices, own almost all the bonds, have two-thirds of the inmates of the lunatic asylums, and legislature, who fail to pass any substantial temperance measures; is it any wonder our poor house is filled with Democrats? Give the Prohibitionists a chance and there will be a change all around.

Millions of lives are made unhappy or pass down to drunkards' graves yearly in our land, and yet we find Christians voting to license and give legal authority to men the right to carry on a traffic causing such misery and death.

"It is sad to see so many walk in the dark themselves who carry lanterns for others." This applies to the truly good Christian ministers who are preaching and praying for God and voting for the devil.

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TELEPHONE CONNECTION.

The Ohio Agitator.

W. M. T. L. E. Editor.

COLUMBUS SEPT 23.

PROHIBITION RALLYING SONG.

Al—“Bonnie Blue Flag.”
The rum-band long has stood abroad
From the East unto the West.
Dragging down to death and shame
Our bravest and our best.
He has poured foul streams of vice and crime,
Spread ruin far and nigh,
And now we are a gallant band
Resolved that he shall die.

Chorus—Hurrah! Hurrah!
For our noble cause hurrah!
We'll rally 'round our country's flag
And vote for righteous law.

The dramshop's open doors entice
It's victims by the score,
But a glorious day is dawning now,
When this shall be no more.
Our prayers and votes together go
To overthrow the wrong.
And ransomed slaves will hail that day
With shouts of joyful song.

Chorus—
We love our country and its flag,
It's honor we'll maintain;
We mean with voice and vote and song,
To wipe away this stain.
King Alcohol, with minions strong,
Will meet us in the field;
Then rally comrades to the fight,
For we will never yield.

Chorus—
Then fling your banner to the breeze,
And forward to the fight;
The God of battles smiles on us,
Our cause is just and right;
With fearless hearts, then onward march,
To meet the mighty foe;
With ballots for our weapons
We will surely lay him low.

Chorus—
When men are made more moral or virtuous
by compulsion of law, then we shall grow
summers in December and gather roses in
January.—Cincinnati Commercial.

When editorial noggins are filled with “sour
mash” instead of brains, we always have just
such bar-room nonsense as the above.

The Commercial knows that the good people
of Ohio neither seek nor desire to make men
moral or virtuous by compulsion of law, and it
knows it deliberately and wickedly tries either
to deceive the good or please the bad in the
foregoing remark.—W. V. Freeman.

An exchange proffers this sensible advice:
“The public streets are fit places to educate
boys for the penitentiary and girls for the
brothel. How many parents think of this?”
Few young men can be found in our public prisons,
and few young women in the ranks of those
who are meeting a fate worse than death, who
do not owe their first step in the downward road
to the liberty of running the streets at all hours
of the day and night, accosted them by their
parents. These are the natural results of street
education, and, as asked above, how many pa-
rents appreciate the fact?

I do not believe that a nation controlled in
its government by rum sellers and by rum
drinkers can long exist as a republic—and to
that condition this nation is fast approaching.
Our political conventions—our national state
and local elections are largely controlled by the
organized forces of liquor dealers and liquor
drinkers. I know this is an unwelcome truth, but
it is a truth, nevertheless, and we may as well
face it first as last.—Senator Pratt, of Con-
necticut.

The inefficiency of the Smith Sunday law in
cities appears to be largely owing to the fact
that, under the present law, the juries in cities
are selected in a manner which enables the
officials in charge to “pack” them at will. By
using this power in the interest of Sabbath
desecration, it has been demonstrated that juries
may be selected that will render a verdict in
favor of the saloons every time, regardless of
their oaths.

A STINGING SPEECH.

An addition was recently made to the county
jail in Patterson, New Jersey, at a cost of \$90,-
000. When it was completed the county officers
and contractor celebrated the event by a ban-
quet in the building. There were liquors in
great abundance. After a number of toasts
had been drunk, the gentleman presiding (a
Judge) proposed “the Temperance Cause.” It
was probably done because they were getting
pretty drunk. Mr. Bartram, a temperance man,
was called on to respond and he did so in the
following stinging speech, which some of them
perhaps will never forget. He said:

“I thank you for this invitation, and I recog-
nize its fitness. You have assembled to cele-
brate the enlargement of this jail, rendered
necessary by the use of strong drink, in which
you are so freely indulging this day. Down
stairs the cells and corridors are crowded
with criminals who have but changed places.
A few years ago they were respected citizens,
some of them occupying responsible positions as
those filled by yourselves; but they commenced
as you have commented, and they continued,
and to-day they are reaping the harvest in a
career of crime and paying the penalty with a
period of punishment. (At this moment another
bottle was opened, and Mr. Bartram said:) I
hear the popping of cork. I listen to the merry
voices and the praises you are singing to the in-
fernal spirits of wine; but there comes to me
the refrain from the prisoner's cell, who is shed-
ding penitential tears over his folly, and accom-
panied by the still sadder wail of anguish utter-
ed by the broken-hearted wife, worse than
widow through the traffic in strong drink, which
a judge in your court said “is the great promp-
tive of crime,” a traffic licensed by your votes,
and sustained by the patronage you are this
day giving it. It is with inexorable sadness
that there can be found in Passaic county so
many men with hearts so hardened, feeling so
calloused, sensibilities so blunted, that in a
place like this, under circumstances like these
they dare raise to their lips that which depraves
the citizen and endangers the State.

“Thanking you gentlemen, for this unex-
pected privilege, I take my seat, fully con-
scious that you will never again call on me
under similar circumstances.”

Does any man who persists in being a loafer
ever reflect how much less it would cost to be a
decent, respectable man? Anybody can be a
gentleman if he chooses to be, but it is ex-
pensive being a loafer. It costs time—days,
months, years of it. It costs friends. Your
consorts will be only the bacchanals of society.
It costs health, vigor, comfort, and all pleasure
in living, and finally all regret and considera-
tion when you are dead.

There is a great deal of sympathy wasted by
outside parties upon the poor, oppressed citizens
of Kansas and Iowa, who have been out of or
are to be deprived of the multitudinous luxuries
that flow from the free saloon. But they seem
to be a pretty intelligent and thinking set of
people out there, and they will doubtless regu-
late their affairs wisely, even if left to them-
selves.—Inter-Ocean.

We need but united counsels and singleness
of heart. We can innocently sustain no other
relation to the traffic than that of simple and
strenuous opposition. We must undermine it
on the one hand by the most vigorous scheme of
moral influence, and cleave it down on the
other by successive prohibitory statutes.

We must not give up the fight for prohibition.
We must not fold our hands in slumber, nor
abide content with the past. To each genera-
tion is committed its peculiar task; nor does
the heart that responds to the call of duty find
rest except in the grave. The work of this
generation is to sow the seed.

“To say that a Prohibitory policy cannot be
carried out, is not only to contradict well estab-
lished facts, but it is to admit that society is
doomed to subjection to the most enormous bur-
den of taxation and a scourge a thousand times
more malignant than the yellow fever, without
hope of effectual remedy.”—JOHN M. MERRIS,
Oneida, N. Y.

CHARLES FOSTER.

From Republican Authority.

Mr. Foster at the time the Pond bill passed,
intimated that he could not wholly approve it,
and in his speech at Elyria said:

“There were some features of the Pond law
that, in my opinion, were unjust, oppressive
and unnecessary.”

Yet Mr. Foster stigmatizes the immense liq-
uor interests as being “in rebellion” for com-
bining to prevent legislation that he himself ad-
mits has been “unjust,” “oppressive” and “un-
necessary.”

Who would not combine to avert such admit-
ted political persecution?

What man of shrewd political wisdom would
make such a damaging admission and then rush
forward to sound a key-note to put down an
agitation aroused to prevent legislation admit-
ted to be “unjust,” “oppressive” and “un-
necessary,” and further declared to be unconstitu-
tional.—Bucyrus Journal, Rep.

[From the Bucyrus Journal of August 25.]

Mr. Foster is a genial, clever gentleman,
with wealth that covers a multitude of deficien-
cies.

The Journal has no “pick” against Governor
Foster, but thinks he is not a safe leader. He
has surrounded himself with creatures; his po-
litical methods are demoralizing and pernicious;
success unquestionably secured at an election, is of
more importance to him than defeat upon a
right principle; and a party is in continual dan-
ger under such a leader.

As a rule, the Republican party is the party
of honesty, intelligence and independence of
opinion; as a rule, Mr. Foster selects for his
local instruments men who are ready for any
political trickery, and who are not the best local
leaders for a party, although they are the best
for his purposes; knowing these things, and
knowing they cannot be denied, the Journal is
unwilling to see Mr. Foster assume to lead the
party, because it honestly fears that the party
will suffer under such leadership.

We are giving away large numbers of
the Tax Avoiders. If after you examine
this paper, you can endorse it, and wish to see
its principles succeed, send us your subscription,
and show it to your friends and get them to
take it also.

RESOLUTIONS

National Prohibition Reform Party.

Adopted at Chicago, August 24th, 1892.

All questions not of a national character be-
longing to the party within the several States
and territories to define its views, policy, and
action respecting them not inconsistent with the
national platform.

We declare in favor of the following national
principles and measures to be incorporated in the
national constitution and enforced by congress
and the government.

1. The prohibition, as public crimes, of the
importation, exportation, manufacture, sale, and
supply of all alcoholic beverages.
2. The prohibition of all taxation, license,
regulation, or legal sanction in any form, or of
any other public crimes.
3. The civil and political equality and en-
franchisement of woman. This is a non-par-
tisan reform, and so far as it concerns the states
severally is remitted to the party in those states.
4. The abolition of polygamy.
5. The abolition of executive, judicial, and
legislative patronage, and election of all officers
by the people as far as practicable, and civil-
service reform in other appointments.
6. The abolition of sinecures and unneces-
sary offices.
7. The universal and enforced education of
the youth of the nation, with ample provision
for the support of an adequate and efficient sys-
tem of free public schools in all the states and
territories.
8. The preservation of the public lands for
homes of the people, and their division in
limited portions to actual settlers only.
9. The abolition of all monopolies, class
legislation, and special privileges from govern-
ment injurious to the equal rights of citizens.
10. The control of railroad and other corpo-
rations, to prevent abuses of power and to pro-
tect the interest of labor and commerce.

PLATFORM

—OF THE—

Ohio Prohibition Reform Party.

Adopted at Columbus, August 3d, 1893.

Resolved, First—That the manufacture, im-
portation, exportation, sale or supply of intoxi-
cating liquors as a beverage, is a high crime
against the people of both State and Nation;
that in the enormity of its moral turpitude, in
the vast measure of its destroying work, and as
the malignant cause of more than four-fifths of all
offenses against government, the liquor crime
ranks in our Republic as the giant crime of
crimes.

2. That we demand its total prohibition by
National and State Constitutions and laws; and
we denounce as a guilty wrong every attempt to
compromise with it, by license, taxation or any
form of regulation, for the manifest reason that
any compromise with crime is itself a crime.

3. That the policy which seeks to support the
Government by a revenue derived from the
crimes and vices of the people is a perversion
of the whole purpose of government, and we be-
lieve that the direct effect of such a policy is to
protect, foster and greatly multiply these crimes
and vices for revenue purposes, so making the
Government the betrayer of its trust and the
enemy and destroyer of the people.

4. That we again repeat and affirm the follow-
ing principles and measures of the Prohibition
Reform Party:

- (1) Prohibition of executive and legislative
patronage, by the election of President, Vice
President, United States Senators, and all other
officers so far as practical through direct vote
of the people.
- (2) Prohibition of popular ignorance, with its
concomitant crimes and vices, by the universal
and enforced education of the youth of the
State and Nation.
- (3) Prohibition of gambling in every form,
speculative or otherwise, in gold, stocks, agri-
cultural products, money or property.
- (4) Prohibition of corporation grants, Credit
Mobilier, and all ring speculations in the pub-
lic lands, by their division in limited portions to
actual settlers only.
- (5) Prohibition of monopolies and class leg-
islation, of the prison contract system, and all
exactions and aggressions of unjust capital against
the rights of labor and the interests of produc-
tive industry.
- (6) Prohibition of Star Route swindles and
sinecures, of profligate administration of the
government, the unjust increase of salaries and
the voting for or receiving of extra compensa-
tion for services already rendered. We de-
mand the reduction of salaries and official pay
to a just standard as compared with that received
by like labor and qualifications in other business
open to fair competition; frequent and rigid
investigation into the whole system of govern-
ment contracts and accounts of public officers;
economy, retrenchment, and reform in all the
public expenditures, and the prompt payment of
the public debt.

5. That we warn Prohibitionists against the
suicidal policy of adopting candidates from other
party tickets who are not identified with the
Prohibition Reform party, merely because they
are men of temperance habits and professions,
while their efforts and influence are given to
parties which are in league with the liquor in-
terest, and who thus practically oppose the prohi-
bition of the liquor crime.

6. That in accepting the declaration of the
Woman's Suffrage Association of Ohio, that its
reform is non-partisan, we, as citizens without
regard to party, will continue to unite our ef-
forts with those of all citizens for the civil
equality and enfranchisement of women.

7. That we recognize the great moral power
of the Woman's National and State Christian
Temperance Union, and rejoice in the success
which has crowned its efforts. We welcome to
our convocations the women of the State, and
ask their co-operation in our attempts to banish
the destroyer of their families, and to secure
for them ample and efficient home protection.

8. That we congratulate the people of Iowa
on the glorious victory won at their recent elec-
tion, whereby the traffic in intoxicants as a be-
verage is prohibited in that State by engraving
the principle of prohibition in the organic law.

9. That we tender good cheer and sympathy
to the friends of prohibition in Indiana and all
other sister States who are struggling to sup-
press the liquor crime.

10. Whereas, The debates of the Constitu-
tional Convention of 1861 show conclusively
that the anti-license clause thereby adopted
meant to empower the General Assembly to en-
act laws to prohibit the liquor crime; therefore,
we demand of the present General Assembly
that it enact a law prohibiting this crime and
leaving the question of constitutionality to the
proper authorities.

11. That we will do all in our power to en-
force the Smith Sunday Law, and earnestly
pray our law makers to extend its provisions so
as to include the seven days of the week.

